THIS IS WORLD UNION

A MOVEMENT FOR THE UNITY WHICH IS THE ONLY KEY TO A DEPENDABLE PEACE AND THE UNLIMITED PROGRESS IT CAN BRING TO ALL MANKIND

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Dear Fellow-citizen of One World,

We address you, of whatever sex, race, nationality or faith you may be, because World Union, the movement we introduce, is for everyone.

We dare to address you personally because our kinship is real, not sentimental. We are indeed ONE—one in our deepest being, one in sharing the "perilous opportunity" of this age, one in the destiny that beckons us.

These are realities so great that they overcome our natural reserve with strangers. But we are not really strangers, and the time has come to speak man-to-man, heart-to-heart. Let us try to share a maximum of liberating truth with a minimum of words.

We introduce to you *World Union*, a movement for an awakening to that unity which is the key to a dependable peace and to the unlimited progress for all mankind which such a peace can open up. Let us look at *World Union* from three angles : (1) The Basic Reality. (2) The World Trend. (3) The Organised Movement.

First, World Union is based on the Reality that underlies all life, its essential Unity. *Second*, this basic Oneness has asserted itself in this age in a mighty trend towards One World organisation, on both governmental and non-governmental levels. *Third*, some of us have begun to feel the impact of the Oneness; we have awakened to the One World trend; therefore to enable us to participate consciously in the drama of world integration, World Union has been born as an association, an organized movement. Let us consider each of these aspects of World Union in turn.

To the ordinary mind this is a world of difference and division. It comes natural to the intellect to note and to emphasise differences, and the human ego, individual and collective, is quick to harden the differences into conflicts.

Of course, life would be dull without variety, and nobody among us advocates uniformity. We cherish the principle of freedom to grow, each according to his nature. And we see that some differences, for example, gross injustices, are relatively important and must be righted. But the deepest thinkers have seen our human foibles and even conflicts as superficial, and the underlying Unity as the Reality.

Most important, throughout history the men and women of great heart and of intuitional genius—the sages and seers and saints, and eminent scientists as well—have always affirmed that *we are one with all that is*. These spiritual geniuses see and feel that beneath the superficial divisions is the Reality of the Oneness, a living, vibrant, all-determining Reality. They sense the vast cosmic symphony of the Unity. They know with an unshakable certitude that *the Reality will prevail*, whatever be the illusions of the moment. They are aware that the human drama, despite our stumblings and occasional set-backs, is moving irresistibly towards a grand terrestrial harmony, a

viduals but NGO's as well, and aspires to be helpful to that end.

If World Union has been given, as we believe, a true insight into the only foundation for peace—a unity spiritually based—this movement may prove a providential instrument for drawing into effective cooperation such NGO's as feel themselves akin, potentially a large and growing number. A recent instance of such a cooperative venture is our agreement with World Goodwill, with offices in London, New York and Geneva, for a full partnership in the publication of our bi-monthly journal.

On the *official* level, we have seen, twice in a generation, the tragic climax of disunity in world war, closely followed by a resurgence of the spirit of unity and the founding of, first, the League of Nations and then the United Nations. Within the past few years the UN has shown significant durability, despite the stresses to which it has been subjected. While some of us continue to work and pray that the influence of the NGO's and other forces may strengthen and impel the United Nations towards an inevitable world union on a deeper, more permanent basis, let us turn our attention to a challenge to unity which is more properly and immediately ours.

It is out of the seed-bed of the underlying Reality of Oneness that all of these movements in the modern world towards unity have sprung. Therefore the importance of our awakening to, and harmonizing with this trend, lest we be out of step with Reality and be left behind as the Unity procession marches on.

The stark necessity of increasing human unity in this age is acknowledged by all sane men. Why, then, do we witness a continuing failure to achieve it ? Is it not because mere mental acknowledgement of the necessity of unity, or senti-

mental endorsement of the ideal of unity, or even good socio-political schemes and projects are a thoroughly inadequate foundation for it ? Has history not proved this to the hilt ? These are the old superficial approaches, not based on Reality, mere bubbles on the Stream of Life, that mighty current that has borne us on its bosom through countless millenniums to this point in our evolutionary career. We must now plunge deep into that stream, below the superficialities of mind and vital impulse and moral sentiment and social service and political contrivance—deeper even than religion, as commonly conceived and practised—and discover the secret of human unity and a new world in the spiritual foundations of our being. By "spiritual" is meant a higher level of consciousness than the ordinary mental consciousness. "Spiritual" is not to be confused with "religious" or "cultural" or "moral" or "intellectual".

Ever since Hiroshima we have been confronted with a new standard by which to test any proposed solution for the major ills of mankind, specially war—the standard of adequacy. No longer does it suffice to ask, is this or that a good thing; does it help ? It must be *adequate* or we dare not depend upon it; it will let us down in the crisis. This means that to entrust our fate to the old superficial means—means which have proved inadequate to prevent war, even in previous ages—is to commit the unpardonable folly.

Thus there comes to every man and woman who is really alive today a call of supreme urgency to cooperate consciously in speeding up the development of human unity. As we have noted, the Reality is pushing willy-nilly towards manifestation of the Unity on the stage of history. But the element of *speed* of the process of human unification has become urgent in this age. And are we in any case content to be puppets, or shall we cooperate *consciously* with the unitive Force ? Each of us will answer in fact by his life response.

We may be grateful that World Union has been born as a movement to encourage and help us to meet this challenge to "grow up overnight" and become worthily responsible world citizens.

Some of us early members of the World Union fellowship have made the happy discovery that in this movement we can respond with one sovereign answer to the two great arresting questions which life thrusts before us:

1. How can I *as a human being* awaken to the finest potentialities within me and find the completest self-fulfilment?

2. How can I *as a world citizen* contribute substantially to the solution of the problem on which the whole future of man depends—the establishment of a just and dependable peace?

The point of great weight and cogency is that it is precisely by answering aright the first of these questions that I automatically answer the second.

The interdependence of the individual and society is a manifest truth of life. We have long accepted this as axiomatic but have failed to apply it to the crucial problem of our age—the way to peace and progress. If unity is clearly the key to peace and is also in reality the fundamental fact of life, then by my awakening to that reality, that unity, I become potentially a peace-maker. Of course, it is not magically easy, for all depends upon one's growth in the life of Unity, but this is indeed the great Secret, and World union is here to encourage and help us to grow as individuals and as groups banded together in creative fellowship, study and work. It is indeed a move-

ment for everyone, no matter what his background or affiliation. World Union welcomes all sources of inspiration for the common cause, even as the Water of Life is for every thirsty soul on earth, regardless of the vessel in which it is temporarily contained. Spiritual seekers and workers of many different affiliations have been proving the sincerity of our declaration that World Union is open to all on absolutely equal terms, and is genuinely non-sectarian and universal. On our Executive Committee are leaders of several spiritual societies of various kinds.

Pioneer and Practical Guide

We have found a potent creative source of inspiration towards world unity in Sri Aurobindo. Although he is the spiritual light and preceptor of thousands of disciples, that is not his role in the World Union picture. For us, he is the pioneer and practical guide towards world unity whose vision and wisdom make his major works in this field, *The Ideal of Human Unity* and *The Human Cycle* a most fertile resource. The briefest general introduction to Sri Aurobindo must suffice here.

Aurobindo Ghose, born in 1872, son of a Bengal physician, had a remarkably providential preparation for his future role as exponent of human unity, for he spent in the West (chiefly England, including Cambridge) half of the years preparatory to his distinctive public career, the other half in India. As he approached his plunge into the pre-Gandhian struggle for India's independence, Aurobindo began his deep inner spiritual preparation for his outer work. By the time he found himself an undertrial prisoner in His Majesty's jail in Calcutta in 1908-09 he had progressed far on the path of the spiritual disciplines and inner realizations which previous explorers had charted, for he was clearly a spiritual genius, although not a practicant of *religion* as such.

During this formative prison year Sri Aurobindo, as he was to be known henceforth, experienced an arresting Call to leave India's struggle in other hands and to give himself for the rest of his life to a work that concerned the entire world and its future. Soon after his acquittal and release he came, in 1910, to this tiny, then French possession, Pondicherry, in order to pursue, free from political harrassment, his work for humanity.

Here during four decades, until his passing in 1950, Sri Aurobindo continued his inner yogic (in the deepest sense of the term) explorations and experiments, using as his spiritual laboratory not only an Ashram that has grown to some 1300 inmates, with a vast array of departments of work and creativity, but also the wide world with its play of forces. His is the *integral* way; therefore it involves the dynamic interaction of the spiritual and the material in a full-rounded harmonious life, with a blend of scientific, aesthetic and spiritual culture.

The Ideal of Human Unity

In World Union we are concerned with the practical guidance towards the achievement of world unity which we find in Sri Aurobindo's *The Ideal of Human Unity* and *The Human Cycle.* It was in a dark hour for the human family that these studies were published, 1915-18. In both we find a rare mastery of the significances of the complex currents of history, the former outlining the evolution of human society from smaller to larger units, with the obvious goal of some form of world state, and the latter tracing the psychology of social development during the various ages of mankind, culminating in the Spiritual Age to which the great seer points. In *The Ideal of Human Unity* Sri Aurobindo reveals that (as World Union proclaims) it is *only on a broadly spiritual foundation that world unity can be established.* He portrays the rise

and spread of the humanitarian ideal over the world, from the time of the French Revolution, with its "Liberty, Equality, Fraternity", to the present day. This has become, he says, a "religion of humanity" and it impels us towards the fulfilment of the ideal of human unity. But—and here the sage's insight is invaluable for a world groping near the abyss—the *only way* in which the grand trio, Liberty, Equality, Fraternity, can be realized *together* is by our bringing about "the *spiritualization of the religion of humanity*." For we have seen over and over in modern history that a regime that drives for equality sacrifices liberty, while a society that insists on liberty neglects equality. And fraternity, true brotherhood, is in any case only of the *soul*.

Sri Aurobindo declares that "...in order to accomplish all its future, this idea and religion of humanity has to make itself more explicit, insistent and categorically imperative. For otherwise it can only work with clarity in the minds of the few and with the mass it will be only a modifying influence, but will not be the rule of human life. And so long as that is so, it cannot entirely prevail over its own principal enemy. That enemy, the enemy of all real religion, is human egoism, the egoism of the individual,, the egoism of class and nation. These it could for a time soften, modify, force to curb their more arrogant, open and brutal expressions, oblige to adopt better institutions, but not to give place to the love of mankind, not to recognise a real unity between man and man. For that essentially must be the aim of the religion of humanity, as it must be the earthly aim of all human religion, love, mutual recognition of human brotherhood, a living sense of human oneness and practice of human oneness in thought, feeling and life, the ideal which was expressed first some thousands of years ago in the ancient Vedic hymn and must always remain the highest injunction of the Spirit within us to human life upon earth. Till that is brought about, the religion of humanity remains unaccomplished. With that done, the one necessary

psychological change will have been effected without which no formal and mechanical, no political and administrative unity can be real and secure."

Our World Union fellowship must keep before itself this aim which merits repetition : "mutual recognition of human brotherhood, a living sense of human oneness and practice of human oneness in thought, feeling and life." Only thus can we be really faithful to the ideal of human unity.

The Human Dilemma — the Only Solution

Our intensive pondering of the WHY of World Union has revealed to us that this movement is a "must" for this generation because *the three prime problems that constitute the dilemma of modern man will yield only to the spiritual solution for which World Union stands.* Down through human history these three problems have stubbornly resisted all efforts to solve them on any adequate scale. They are :

1. The problem of *egoism,* individual and specially collective.
2. The problem of a sure *wisdom* beyond the ordinary fumbling and divisive intellect.
3. The problem of an adequate creative *power.*

Let us consider for a moment how these three problems have hounded and harrassed man throughout history, how persitently they have plagued his passion for progress, never more so than in this century. What havoc human egoism has wrought in the struggle for prestige and power by leaders and nations ! Think of the part played by this factor in bringing on the two world wars. And now humanity, wondering if a third global conflict is coming, trembles at the display of rival egoisms on the world stage.

As Dr. Pitirim Sorokin and his fellow social scientists of the Research Centre in Creative Altruism have discovered through their studies of the lives of hundreds of the saints and sages of various religions (and even of no religion, as such, in some cases), it is in those who are spiritually developed that we find a transcendence of egoism and, in its place, a dynamic altruism. They alone, according to this pioneering sociologist, point the way to the solution of the vexing problem of egoism. We must learn from these spiritual giants a lesson for all of us.

Modern man may pride himself on the *knowledge* he has amassed, but where is he from the standpoint of *wisdom*? Leaders and nations advanced in knowledge have proved tragically lacking in wisdom, and mankind has paid for their follies in war and misery. An intellect ever so keen in worldly affairs can be a stupid groper when compared with the wisdom of a childlike saint. The spiritually advanced person has risen above egoistic delusions and can see beneath the surface of things the Reality. And now when world unity is no longer an idealistic luxury but a stark necessity, let us remind ourselves that emphasis on differences comes natural to the rational mind, and that throughout history equally intelligent men have been justifying rationally their stand on opposite sides of great issues, showing that reason is usually the slave of pride, prejudice, self-interest—and generally self-interest with a short-sighted and frustrating outlook and vision, not with the magnanimous and liberated perspective of the sage and the saint. The saintly sage, spiritually developed, has a synthetic vision. Therefore prejudice and self-seeking do not coerce him into championing partisan causes and partial truths as if they were the whole Truth.

World Union encourages our spiritual growth towards victory over egoism and an opening to the true wisdom, through

the healing contagion of the lives of those spiritually advanced, as we may have the grace of contact with them, and in other ways.

But even these wise men and saints have often been baffled by the third problem, the problem of an *adequate creative power*. That is, a power adequate to bring to reality an ideal human society in the world as a whole, a "Kingdom of God" on earth. This problem has been dramatically posed again and again in history, from the martyred Christ to the martyred Gandhi. These martyrs raise in us the inevitable question, "Is there a spiritual power adequate to insure the triumph of the forces of the Kingdom of God, *in the here-and-now of history*, and not merely in some future heaven or some far-off Golden Age ?"

We in World Union believe that the dawn of the Spiritual Age is bringing a "breakthrough" with respect to this dilemma of the ages. A growing array of evidence indicates that there is available, to enable man to meet the crisis of this age, a distinct step upwards in human evolution, releasing new powers of consciousness and action. There is available not only a new unitive consciousness but also a new integrative power.

It is the privilege of those who join in the World Union adventure to learn how to become channels of that power for self-development and for world-transformation.

Vinoba on the Problem of Power

In a talk during a "land-gift" tour, the walking Gandhian saint, Acharya Vinoba Bhave, raised the question, "But what is one to do when someone (in modern warfare) can inflict a a death blow from high in the air, or even without stirring from his own home ? What can *satyagraha* (non-violent

direct action) do, what influence can the kindly glance and the temperate word have then ? In the face of such science-force it behoves us to explore more deeply the resources of the spirit. We have to go deeper even than the ancients did. If some people have now through science acquired a power to sit at home and destroy the whole world simply by pressing a switch, we too must now develop the power to sit at home and make the whole world feel our influence—otherwise *satyagraha* has no future....Today it is both possible and necessary that we should discover the force which can meet and stand up to the force of the atom. But we shall never reach that force so long as we are caught up in the current of our own impulses and emotions."

Vinobaji said, in the course of the same talk, that research into this needed spiritual force "must be conducted on a higher level of consciousness and objectivity and directed towards the supra-conscious."

He added, "My experience of intimacy with people of many lands in the course of 'land-gift' work has convinced me that humanity is at bottom one....When a man in his own field of life can break through the limits of the ego-consciousness and enter the ground of the supra-conscious, a power will be generated which will influence the world."

In 1959 in Kashmir we said to Vinobaji that, in our estimation, in speaking thus, he was pointing Gandhians to a new frontier. He replied "Yes, very important."

That eminent modern explorer of the inner world of man, Dr. Carl Jung, has said, "Psychic life is a world power that exceeds many times all the powers of earth." The electrical wizard, Charles Steinmetz, who was not considered "a believer," was once asked what was the coming frontier of human

knowledge and what kind of power would prove more powerful than electrical energy and he replied "spiritual."

Is it not a fact of great significance that man's progressive conquest of nature through the ages has consisted in his discovering how to utilize ever more subtle and powerful forms of energy—water, wind, steam, electricity, atomic energy ? Is not spiritual power only another step in the same direction—more subtle, more powerful ? World Union is beginning to gather evidence of the reality and potency of spiritual power, and sees in this field a great new hope for the human family in the atomic age.

The divisive and disintegrative tendency of an age of rationalism and materialism reached its logical climax in that extreme symbol of division and disintegration, the splitting of the atom for destructive purposes. Now, to meet this threat to the entire human race, the Age of the Spirit is coming to birth, calling us to discover within ourselves a superior power of unity and harmony and integration, a Force whose victory will mean a new world for all mankind.

This means that we see the Force victorious over the present Cold War division, as well as the lesser world conflicts. One of the best reasons for giving ourselves to the World Union endeavour is that its approach is most likely to succeed in helping to bridge these dangerous rifts.

The standpoint of World Union, which thinks in terms of "life" and not "religion," which is scientific in its approach (although it recognizes that there are depths of life and consciousness which ordinary scientific methods cannot fathom) and which is utterly universal and non-sectarian and entirely non-political, as well, should make this movement a ready servant of the spirit of peacemaking in our troubled time.

Many in Communist lands, like a host of the intelligentsia of India and the modern world generally, have assumed that they must choose between "religion" and "materialism" of one sort or another. World Union takes its stand on a third alternative—an experimental approach to spiritual realities, an open-eyed quest for an integral self-fulfilment for the individual, the nation, the world. This third alternative, dynamic and significant, is destined to grow in the eyes of the world of tomorrow.

We are the more hopeful that this World Union approach will commend itself to all who prefer coexistence to no existence, because we have recently been led to adopt as a master-theme for our work in the world "Science and Spirituality in Creative Collaboration" for the unity that is the key to peace and progress. This will give a sharper, clearer focus to World Union work, and this master-theme is in tune with the spirit of the time.

Science and Spirituality are akin in respects which have everything to do with unity. Both have an open-minded approach to truth, following the light without prejudice wherever it may lead. Both are experimental, progressive, not dogmatic or authoritarian or over-conservative.

It happens that two powerful voices in India, Acharya Vinoba Bhave and Prime Minister Nehru, have been sounding this keynote, but without developing it to any extent, so far as is evident. Both are close to the people and both have a world perspective. Close to the pulse of things, they have intuitively sensed "an idea whose hour has come."

We in World Union, aspiring to serve the divine purpose in this era, recognize it as a master-theme of our work in the world. We say to Vinobaji and "Panditji", both of whom have expressed appreciation of this World Union effort, and to all

our fellow men: Let us pursue further this creative idea; let us develop this thesis. Let us explore together the potentialities of a resourceful and adventurous collaboration of science and spirituality for the unity that can mean survival, peace, progress for ALL.

Even within these years of the Cold War we have witnessed the hopeful signs of the International Geophysical Year. As all the earth's peoples, through their scientists, cooperated during the IGY in the extension of their common knowledge of the *external* world, let us now unite in a more fundamental and meaningful quest, the exploration and development of *the inner world of man*, which alone holds the key to a new world of peace and progress for all.

For this greater adventure certain attitudes are at a premimum—a realistic humility, an inquiring, undogmatic openness, freedom from the spirit of egoistic propaganda, a sincere readiness to learn not only from each other but specially from the spiritual giants and geniuses, the pioneers and prophets of all ages.

For further development of this master-theme we refer you to our brochure, "Science and Spirituality in Creative Collaboration", which you may have on request.

World Union seminars are not cut-and-dried academic affairs but adventures in living together and the sharing of creative, original thought. We have had, thus far, seminars on "The Ideal of Human Unity" and "Integral Education for a New World." We are keenly expectant of a series of seminars on "Science and Spirituality in Creative Collaboration." In key centres we plan to arrange for week-end seminars on this theme, to be initiated wherever possible by a radio forum. Three types of persons are expected to participate in the forums

and seminars : (1) Scientists with a spiritual interest; (2) Spiritually advanced persons with a scientific interest; (3) Others who are not expert in either but interested in both. During long vacations, seminars of somewhat longer duration are expected to be held in particularly appropriate places as announced in due course. The discussions of the seminars and radio forums are planned to be of a calibre to merit publication.

We World Union workers have been observing, both in ordinary life situations and on the world stage, that time and again what seem to be antagonistic points of view are really, to a larger objective vision, supplementary truths. If we can develop the wisdom and patience to refuse to react with the usual "ego-antics" by pushing aside a partial truth with our counter-partial truth, but rather calmly seek the living synthesis of the two or more points of view, it will be great gain for all concerned. Has not the Atomic Age outmoded the old dialectic, to a significant extent ? Co-existence now requires that we learn, "when the rub comes," to replace the old "Thesis—*Anti*-thesis—Synthesis" with "Thesis—Supplementary Truth—Synthesis." Otherwise what Marx and Engels saw as a possibility even a century before Hiroshima may come true, "the mutual ruin of the contending parties."

It seems a happy providence, the way in which this young World Union movement was started, an augury of its potential bridge-building and peacemaking role. It stems from the adventure of Anil Kumar Mukherjee, then Secretary of the Bengal Youth Congress, at the World Festival of Youth in Moscow in 1957. Attending the festival at the instance of friends in the External Affairs Ministry in Delhi, and particularly because of an inner urge to discover whether the roots of spiritual interest and life are still alive in the Russian people, Shri Anil discovered not only that this interest is a real one, but that among fellow-delegates from various lands his con-

viction concerning world peace on a spiritual foundation had struck a responsive chord. Sounding this theme in the Festival forum and over Moscow Radio, this Indian youth leader was led to declare his faith that only on the spiritual basis of "the oneness of creation and the essential unity of all mankind" can world peace be attained and the goal of human life be realized." In the course of his address later over Moscow Radio he said, "The people of the world are our brothers and sisters; geographical boundary, society, race and religion may be different and make us differ for the time being, but there is only one Supreme Being and One Goal." He added with emphasis, quoting Sri Aurobindo concerning the onward march of human unity, "Only human imbecility and stupid selfishness can prevent it, but these cannot stand forever against the necessity of nature and the Divine Will."

The speaker further declared, "A time will come when this spirit (of unity) will take hold of the entire human race....The problems which have troubled mankind can only be solved by this feeling of oneness of all souls that inhabit this Mother Earth, 'not alone by harnessing the forces of nature to the service of comfort and luxury but by mastering the forces of the intellect and spirit, by vindicating the freedom of man within as well, as without and by conquering from within external nature."

The speaker added, "My positive suggestion before you all for the future world movement is that the time has come when you must take the great step and rise out of a material existence into the higher, deeper, wider life towards which humanity moves."

The response to this message was notable. A demand arose for the formation of a world-wide movement. Following Shri Mukherjee's return to India, Prime Minister Nehru

declared in the course of discussion of this proposal that if the spiritual principle of the oneness of all life as the basis for human unity is really accepted, the whole problem of peace is solved. "But", he added, "the problem is, how to get it accepted."

Starting in November 1958, Shri Mukherjee and Jay Holmes Smith, Conveners of the movement, undertook, in the interest of this acceptance, several All-India tours, and a year later a tour of East Africa and the Central African Federation. In some sixty cities and towns individuals were interviewed and groups spiritually interested were addressed in meetings and many World Union local groups were formed. Serious attention is being given currently to reviving and strengthening the work both in India and in East and Central Africa, where Austin Delany, from the World Union International Centre in Pondicherry, has been working the past few months.

World Union in Awakening Africa

It is a notable response to the Call of World Union which we have received from several sections of the people of that rapidly awakening continent. To be witnesses of the dawn of freedom in the eyes of a race which has suffered so much through the centuries is a moving experience.

We were deeply impressed by the qualities of heart and spirit of the Africans we met. They were few, but they convinced us of the truth of what was told us by Dr. Fosbrook, Director of the Rhodes-Livingstone Institute of Social Research in Lusaka, Northern Rhodesia. He declared with warmth that he had found that those Africans who have not been spoiled by metropolitan "civilisation" have a rare spiritual sensitivity and awareness. And the keen questions put to us by these sons of Africa showed also their intellectual calibre.

Many among our Indian brothers in business in Africa whom we met are cultured, devout, generous citizens for whom any land can be grateful. We found among them much spiritual and cultural hunger and openness to higher values. They have a great bridge-building opportunity in a difficult situation.

Tanganyika is a rare example of fraternal partnership between the vast African majority and the other communities. This is largely because of the magnanimous and far-sighted leadership of the nationalist movement by Mr. Julius Nyerere, free Tanganyika's first Prime Minister. We thrilled as we read *before Independence* the press report of his pleas to his fellow-Africans not to prove themselves "hypocrites" by treating in an unbrotherly fashion their Indian and European fellow-citizens when power is transferred to African hands.

We had the privilege of an interview with Mr. Nyerere in Dar-es-Salaam. Twice in a memorable half-hour his face lit up with enthusiasm : once when, in response to what we had said about man's destiny in terms of a distinct upward step in the evolution of human consciousness, he declared his faith in the almost unlimited perfectibility of human nature; and again when he said, "As I watch the world scene I have the feeling that the spirit of oneness is growing apace, and that one of these days there will be a grand raising of the curtain and human unity will be in the centre of the stage !" He added about World Union, "Wherever there is oneness, I am ready to go the limit."

The urgent question in Africa, where "Uhuru" (freedom) is the magic word today, as "Swaraj" was in India, is whether the pressure for change—the long pent-up resentment and urge for liberation—will take a constructive direction or a destructive one. All the while, in the background, there are world

forces ready to take advantage of such a situation for their own ends.

Here is where the timeliness of World Union for Africa looms up. The clear lesson of history is that freedom, equality, peace are insecure so long as they are not built on a truly spiritual foundation. Already, in Asia and Africa during the last decade, there has been a tendency for nations, their political freedom attained, to resort to dictatorship. We found leaders of the African, Indian and European communities recognising the timeliness and urgency of World Union for Africa, because it points to the spiritual secret of the unity which Africa and the world desperately need for steady, harmonious progress.

Among later developments in this movement—Miss Marguerite Lidchi, an Editor of our bi-monthly *World Union* journal, a French citizen long resident in South Africa and now settled in Pondicherry, visited in recent months Europe and the U.S.A., largely in the interests of the journal. As a happy consequence we have been greatly encouraged and strengthened by the merger, recently effected, of the *World Goodwill Bulletin*, of London, New York and Geneva, with *World Union*, the new magazine to be called *WORLD Union-Goodwill*, with Miss Lidchi and Mr. Ian Gordon-Brown of World Goodwill as Editors.

In less than a year the journal has commanded a heartening subscriber response and elicited notable appreciations from readers and reviewers.

Already among its galaxy of writers *World Union* has featured Acharya Vinoba Bhave, Lord Boyd-Orr, A.K.Brohi, Stuart Chase, Brock Chisholm, Norman Cousins (with Albert Schweitzer) Victor Gollancz, Nolini Kanta Gupta, Clarence Hall, Gerhard Hirschfeld, Julian Huxley, Medhananda, Julie

Medlock, Oliver Reiser, Bertrand Russell, Adlai Stevenson, James P. Warburg. They have written on a rich variety of themes, with the golden thread of human unity predominant.

Not only significant articles but unusual short stories and noteworthy quotations have lent spice to the pages of *World Union*, which strives to maintain a consistent standard. "World Commentary", a department of the journal initiated by our new co-Editor, Ian Gordon-Brown, promises to be a most interesting and revealing listening-post for the alert world citizen-reader. It will be a rare privilege to adventure through this tremendous time with our editors and the constellation of New Age writers they are mobilising.

Already for a growing number of us this journal is proving to be one of the cherished influences of our lives. The best way of keeping in living contact with World Union as a movement of Awakening to the New World being born before our eyes is by becoming a regular reader of *WORLD Union-Goodwill*. A sample copy will be gladly sent to you.

For an answer to your question, "What can I do about this challenging World Union opportunity and call to service ?" We refer you to the last section of "Science and Spirituality" and to our free pamphlet, "Objects of World Union" which contains also "What My Membership in World Union May Mean" and "Suggestions for Individuals and Groups of World Union."

We seek not nominal adherents but active members, workers in the Spirit of Oneness. We invite you to join us in this adventure, if you feel *the inner urge*.

We have seen, as we have studied this matter together, that we need no longer feel ourselves helpless spectators of

the world drama, but can become effective world citizens—provided we (1) awaken to the biggest single fact of life, its basic Oneness and (2) begin to set our feet on the path of self-fulfilment and to grow gradually into the three indispensables that only spiritual development can provide (1) a dynamic, unitive, brotherly love in place of egoism and selfishness, (2) a true synthetic spiritual wisdom in place of ordinary analytical mental knowledge, (3) a creative spiritual power, in place of destructive material force.

It is within ourselves that we shall find the perennial spring of a life of purest joys and deepest satisfactions. "The ascent to the divine life is the human journey....This alone is man's real business in the world and the justification of his existence, without which he would only be an insect crawling among other ephemeral insects on a speck of surface mud and water that had managed to form itself amid the appalling immensities of the physical universe."

If this letter has been long, we plead the extreme importance of the truth it seeks to convey.

We hope for the mutual joy of your coming to feel that inner urge and your informing us that you are joining us in the pioneering fellowship of World Union. All your inquiries will be gratefully received and promptly answered.

Your fellow-citizens of One World,

for WORLD UNION :

SURENDRA MOHAN GHOSE,
President.

A.B.PATEL
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